

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

cEsinadella-tODi

In the kRti ‘cEsinadella maracitivO’ – rAga tODi (tALa Adi), SrI tyAgarAja reminds Lord what all He did at the request of His devotees; then why He is not listening to him?

P cEsinad(e)lla maracitivO O rAma rAma

A Asa konn(a)TTi nann(a)layincuTaku munu (cEsina)

C1 ¹Alu nIk(ai)na bhakturAl(a)nucu nADu
pAlu mAlaka ravi bAluni celimiyu (cEsina)

C2 bhAsha tappakanu vibhIshaNuni korak(A)di
SEshuDagu tammuni pOshincamani rAju (cEsina)

C3 rAma SrI tyAgarAja prEm(A)vatAra sItA
bhAma mATalu ²telpu bhIm(³A)njanEya brahma (cEsina)

Gist

O Lord rAma - embodiment of Love of this tyAgarAja!

Have you forgotten what all You did?

For harassing me – one who is in love with You, have you forgotten what all You did earlier?

Have You forgotten -
befriending sugrIva that day (for finding out sItA) without hesitation,
considering sItA to be Your worthy devotee?

making vibhIshaNa king of lanka, without failing on Your Word, by
asking Your brother – who is indeed Adi SEsha – to take care of him?

making the awesome AnjanEya, who conveyed You the news of Your
spouse sItA, as brahma?

Word-by-word Meaning

P O Lord rAma rAma! Have you forgotten (maracitivO) what all (ella) You did (cEsinadi) (cEsinadella)?

A O Lord rAma rAma! For harassing (alayincuTaku) (literally make wander) me (nannu) (nannalayincuTaku) – one who is (aTTi) in love (Asa konna) (konnaTTi) with You, have you forgotten what all You did earlier (munu)?

C1 O Lord rAma rAma! Have You forgotten,
befriending (celimiyu cEsinadi) sugrIva – son (bAluni) of Sun (ravi) -
that day (nADu) (for finding out sItA) without hesitation (pAlu mAlaka),
considering (anucu) sItA – Your wife (Alu) - to be Your (nIku) worthy
(aina) (nIkaina) devotee (bhakturAlu) (bhakturAlanucu)?

C2 O Lord rAma rAma! Have You forgotten,
that in case of (koraku) vibhIshaNa (vibhIshaNuni), without failing
(tappakanu) on Your Word (bhAsha),
making (cEsinadi) him king (rAju) of lanka by asking Your brother
(tammuni) – who is indeed Adi SEsha (SEshuDagu) (korakAdi) – to take care
(pOshincamani) (literally nourish) of him?

C3 O Lord rAma - the embodiment (avatAra) of Love (prEma)
(prEmAvatAra) of this tyAgarAja!
have You forgotten making (cEsinadi) the awesome (bhIma) AnjanEya
(bhImAnjanEya), who conveyed (telpu) You the news (mATalu) (literally words)
of Your spouse (bhAma) sItA, as brahma?

Notes -

Variations –

² – telpu – telpa.

³ – AnjanEya – AnjanEyu : In the present context, it should be
'AnjanEyuni'.

References –

¹ – Alu nIkaina bhakturAlu – wife sItA is a worthy devotee – please also
refer to kRti 'E varamaDugudurA', rAga kalyANi. SrI tyAgarAja states
'vivAhanuDu nIvu anu mOhambunanu maraci sOham anu sukhamu vaidEhi
pAlai uNDaga' – though sItA is married to SrI rAma, she has rejected even the
conjugal rights in order to enjoy the bliss of being One with the Lord (sOhaM)
and seeing Him in her inner recess rather than outside. Indeed, she is no longer
the spouse of SrI rAma – but a devotee. Therefore, the place that SrI tyAgarAja
accords to bhakti is so tall that it diminishes even the role of consort of the Lord.

Comments -

³ - AnjanEya brahma cEsina – In SrImad vAlmIki rAmAyaNa, there is no
such reference that hanumAn was made brahmA. In yuddha kANDa (Chapter 1),
SrI rAma embraces hanumAn as a reward for finding out sItA. In utara kANDa
(whose authenticity to be part of SrImad vAlmIki rAmAyaNa is disputed),
Chapter 108, hanumAn declines to accompany SrI rAma to heaven and prays to
allow him to stay in the Earth till the name of SrI rAma is sung. Though as per
popular belief, hanumAn was bestowed the brahmA-hood by SrI rAma – the
authority for such a belief needs to be ascertained.

The following verses of SrImad vAlmIki rAmAyaNa – yuddha kANDa –
Chapter 1 are relevant in this regard –

ahaM ca raghu-vaMSaS-ca lakshmaNaS-ca mahAbalaH |
vaidEhyA darshanEnAdya dharmataH parirakshitAH ||
idaM tu mama dInasya manO bhUyaH prakarshati |
yadihAsya priyAkhyAturna kurmi sadRSam priyaM ||
Esha sarvasva-bhUtastu parishvangO hanumataH |
mayA kAlamimaM prApya dattas-tasya mahAtmanaH ||
ityuktvA prIti-hRshTAngO rAmas-taM parishvajE |
hanumantaM kRtAtmAnaM kRta-kAryam-upAgataM || 11 – 14 ||

“By finding out sItA, the raghu dynasty as well as myself and the valiant lakshmaNa too, have been rightly saved today. But it squeezes my conscience further, hopeless as I am, to think that I am not able to do a pleasant act befittingly to the bearer of these good tidings. Let me at least embrace this magnanimous hanumAn since in the present circumstances, this is all that is easily obtained from me. Thus saying, rAma vibrating with joy, clasped hanumAn in his arms who, master of himself, his mission fulfilled, had returned.”

The following verses of SrImad vAlmIki rAmAyaNa – uttara kANDa – Chapter 108 are also relevant -

jIvitE kRta-buddhis-tvaM mA pratijnAM vRthA kRthAH |
mat-kathAH pracarishyanti yaval-IOkE harISvara || 33 ||
tAvad ramasva suprItO mad-vAkyam-anupAlayan | 34 – half ||

Lord SrI rAma said to hanumAn –

“You have made up your mind to live (on this Earth), so do not let your promise go in vain. O best among monkeys, as long as my tales circulate on this earth, so long, live happily in compliance with my words.”

Devanagari

- प. चैसिन(दे)ल्ल मरचितिवो ओ राम राम
अ. आस को(न्न)ट्टि न(न्न)लयिञ्चुटकु मुनु (चे)
च1. आलु नी(कै)न भक्तुरा(ल)नुचु नाडु
पालु मालक रवि बालुनि चेलिमियु (चे)
च2. भाष तप्पकनु विभीषणुनि कोर(का)दि
शेषुडगु तम्मुनि पोषिञ्चमनि राजु (चे)
च3. राम श्री त्यागराज प्रे(मा)वतार सीता
भाम माटलु तेल्लु भी(मा)ञ्जनेय ब्रह्म (चे)

English with Special Characters

- pa. cēsina(de)lla maracitivō ō rāma rāma
a. āsa ko(nna)ṭṭi na(nna)layiñcuṭaku munu (cē)
ca1. ālu nī(kai)na bhakturā(la)nucu nāḍu
pālu mālaka ravi bāluni celimiyu (cē)

ca2. bhāṣa tappakanu vibhīṣaṇuni kora(kā)di
 śēṣuḍagu tammuni pōṣiñcamani rāju (cē)
 ca3. rāma śrī tyāgarāja prē(mā)vatāra sītā
 bhāma māṭalu telpu bhī(mā)ñjanēya brahma (cē)

Telugu

ప. చేసిన(దె)ల్ల మరచితివో ఓ రామ రామ
 అ. ఆస కొ(న్న)ట్టి న(న్న)లయిజుటకు మును (చే)
 చ1. ఆలు నీ(కై)న భక్తురా(ల)నుచు నాడు
 పాలు మాలక రవి బాలుని చెలిమియు (చే)
 చ2. భాష తప్పకను విభీషణుని కొర(కా)ది
 శేషుడగు తమ్ముని పోషిజ్చుమని రాజు (చే)
 చ3. రామ శ్రీ త్యాగరాజ ప్రే(మా)వతార సీతా
 భామ మాటలు తెల్పు భీ(మా)జ్ఞనేయ బ్రహ్మ (చే)

Tamil

ప. శేషిని(తె³)ల్ల మరచితివో ఓ రామ రామ
 అ. ఆస కొ(న్న)ట్టి న(న్న)లయిజుటకు మును (చే)
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 చ3. రామ శ్రీ త్యాగరాజ ప్రే(మా)వతార సీతా
 భామ మాటలు తెల్పు భీ(మా)జ్ఞనేయ బ్రహ్మ (చే)

செய்ததெல்லாம் மறந்தனையோ, ஓ இராமா, இராமா?

(உன்னிடம்) ஆசை கொண்டவனாகிய என்னை, அலையச் செய்வதற்கு,
 முன்னம் செய்ததெல்லாம் மறந்தனையோ, ஓ இராமா, இராமா?

1. இல்லாள், உனக்குகந்த அடியவளென, அன்று,
 தயங்காது, பரிதி மைந்தனின் நட்பு கொண்ட
 தெல்லாம் மறந்தனையோ, ஓ இராமா, இராமா?
2. சொல் தவறாது, விபீடணனுக்கு வேண்டி, ஆதி
 சேடனாகிய, பின்னவனைப் பேணச் செய்து, (இலங்கை)
 அரசனாக்கியதெல்லாம் மறந்தனையோ, ஓ இராமா, இராமா?
3. இராமா! தியாகராசனின் காதலுருவே! சீதைப்
 பெண்ணாள் விவரங்களைத் தெரிவித்த, அச்சமுட்டும், அனுமனை

பிரமனாக்கியதெல்லாம் மறந்தனையோ, ஓ இராமா, இராமா?

பரிதி மைந்தன் - சுக்கிரீவன்

பரிதி மைந்தனின் நட்பு - சீதையைக் கண்டுபிடிக்க

பின்னவன் - இலக்குவன் - ஆதிசேடனின் அவதாரம் எனப்படும்

Kannada

ಪ. ಚೇಸಿನ(ದೇ)ಲ್ಲ ಮರಚಿತಿವೋ ಓ ರಾಮ ರಾಮ

ಅ. ಆಸ ಕೊ(ನ್ನ)ಟ್ಟಿ ನ(ನ್ನ)ಲಯಿಜ್ಜುಟಕು ಮುನು (ಚೇ)

ಚಗ. ಆಲು ನೀ(ಕ್ಲಿ)ನ ಭಕ್ತುರ(ಲ)ನುಚು ನಾಡು

ಪಾಲು ಮಾಲಕ ರವಿ ಬಾಲನಿ ಚೆಲಿಮಿಯು (ಚೇ)

ಚ೨. ಭಾಷ ತಪ್ಪಕನು ವಿಭೀಷಣನಿ ಕೊರ(ಕ)ದಿ

ಶೇಷುಡಗು ತಮ್ಮನಿ ಪೋಷಿಜ್ಜಮನಿ ರಾಜು (ಚೇ)

ಚ೩. ರಾಮ ಶ್ರೀ ತ್ಯಾಗರಾಜ ಪ್ರೇ(ಮ)ವತಾರ ಸೀತಾ

ಭಾಮ ಮಾಟಲು ತೆಲ್ಪು ಭೀ(ಮ)ಜ್ಜನೇಯ ಬ್ರಹ್ಮ (ಚೇ)

Malayalam

പ. ചേസിന(ദേ)ല്ല മരചിതിവോ ഓ രാമ രാമ

അ. ആസ കൊ(ന്ന)ട്ടി ന(ന്ന)ലയിജ്ജുടകു മുനു (ചേ)

ച1. ആലു നീ(കൈ)ന ഭക്തുരാ(ല)നൂചു നാഡു
പാലു മാലക രവി ബാലുനി ചെലിമിയു (ചേ)

ച2. ഭാഷ തപ്പകനു വിഭീഷണുനി കൊര(കാ)ദി
ശേഷുഡഗു തമ്മുനി പോഷിജ്ജമനി രാജു (ചേ)

ച3. രാമ ശ്രീ ത്യാഗരാജ പ്രേ(മാ)വതാര സീതാ
ഭാമ മാടലു തെല്പു ഭീ(മാ)ജ്ജനേയ ബ്രഹ്മ (ചേ)

Assamese

প. চেসিন(দে)ল্ল মৰচিতিবো ও ৰাম ৰাম

অ. আস কো(ন্ন)ট্টি ন(ন্ন)লয়িজ্জুটকু মুনু (চে)

চ১. আলু নী(কৈ)ন ভক্তুৰা(ল)নুচু নাডু

পালু মালক ৰবি বালুনি চেলিমিয়ু (চে)

চ২. ভাষ তপ্পকনু বিভীষণুনি কোৰ(কা)দি

শেষুডগু তম্মুনি পোষিঃমনি ৰাজু (চে)

চ৩. ৰাম শ্রী আগৰাজ প্রে(মা)বতাৰ সীতা

ভাম মাটলু তେল্লু ভী(মা)জনেয় ব্রহ্ম (চে)

Bengali

প. চেসিন(দে)ল্ল মরচিতিবো ও রাম রাম

অ. আস কো(ল)ট্টি ন(ল)লয়িছুটকু মুনু (চে)

চ১. আলু নী(কৈ)ন ভজুরা(ল)নুচু নাড়ু

পালু মালক রবি বালুনি চলিমিয়ু (চে)

চ২. ভাষ তপ্পকনু বিভীষণুনি কোর(কা)দি

শেষুডগু তম্মুনি পোষিঞ্চমনি রাজু (চে)

চ৩. রাম শ্রী অাগরাজ প্রে(মা)বতার সীতা

ভাম মাটলু তেল্লু ভী(মা)জনেয় ব্রহ্ম (চে)

Gujarati

પ. ચેસિન(દે)લ્લ મરચિતિવો ઓ રામ રામ

અ. આસ કો(લ)ટ્ટિ ન(લ)લયિચ્યુટકુ મુનુ (ચે)

ચ૧. આલુ ની(કૈ)ન ભજતુરા(લ)નુચુ નાડુ

પાલુ માલક રવિ બાલુનિ ચલિમિયુ (ચે)

ચ૨. ભાષ તપ્પકનુ વિભીષણુનિ કોર(કા)દિ

શેષુડગુ તમ્મુનિ પોષિચ્ચમનિ રાજુ (ચે)

ચ૩. રામ શ્રી ત્યાગરાજ પ્રે(મા)વતાર સીતા

ભામ માટલુ તૈલ્લુ ભી(મા)જનેય બ્રહ્મ (ચે)

Oriya

ପ. ଚେସିନ(ଦେ)ଲ୍ଲ ମରଚିତିବୋ ଓ ରାମ ରାମ

ଅ. ଆସ କୋ(ଲ)ଟ୍ଟି ନ(ଲ)ଲୟିଚ୍ଛୁଟକ୍ ମୁନୁ (ଚେ)

ଚ୧. ଆଲୁ ନୀ(କୈ)ନ ଭଜୁରା(ଲ)ନୁଚୁ ନାଡୁ

ପାଲୁ ମାଲକ ରବି ବାଲୁନି ଚେଲିମିୟୁ (ଚେ)

ଚ୨. ଭାଷ ତପ୍ପକନୁ ବିଭୀଷଣୁନି କୋର(କା)ଦି

ଶେଷୁଡଗୁ ତମ୍ମୁନି ପୋଷିଚ୍ଚମନି ରାଜୁ (ଚେ)

ଚ୩. ରାମ ଶ୍ରୀ ତ୍ୟାଗରାଜ ପ୍ରେ(ମା)ବତାର ସୀତା

ਅੰਮ੍ਰਿਤਸਰ ਭਾਗਤ ਕਾਨ੍ਹ ਕੀ (ਮਾ)ਭਾਗਤ ਕਾਨ੍ਹ (੬੬)

Punjabi

੫. ਚੇਸਿਨ(ਦੇ)ਲਲ ਮਰਚਿਤਿਵੇ ਓ ਰਾਮ ਰਾਮ

ਅ. ਆਸ ਕੋ(ਨਨ)ਟਿਟ ਨ(ਨਨ)ਲਯਿਵਚੁਟਕੁ ਮੁਨੁ (ਚੇ)

ਚ੧. ਆਲੁ ਨੀ(ਕੈ)ਨ ਭਕਤੁਰਾ(ਲ)ਨੁਚੁ ਨਾਡੁ

ਪਾਲੁ ਮਾਲਕ ਰਵਿ ਬਾਲੁਨਿ ਚੇਲਿਮਿਯੁ (ਚੇ)

ਚ੨. ਭਾਸ਼ ਤੱਪਕਨੁ ਵਿਭੀਸ਼ਣੁਨਿ ਕੋਰ(ਕਾ)ਦਿ

ਸ਼ੇਸ਼ੁਡਗੁ ਤੱਮੁਨਿ ਪੋਸ਼ਿਵਚਮਨਿ ਰਾਜੁ (ਚੇ)

ਚ੩. ਰਾਮ ਸ਼੍ਰੀ ਤਯਾਗਰਾਜ ਪ੍ਰੇ(ਮਾ)ਵਤਾਰ ਸੀਤਾ

ਭਾਮ ਮਾਟਲੁ ਤੇਲਪੁ ਭੀ(ਮਾ)ਵਜਨੇਯ ਬ੍ਰਹਮ (ਚੇ)